The CHRONICLE of the LONDON MISSIONARY SOCIETY

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SEPTEMBER 1935 PRICE TWOPENCE

THE CHRONICLE

OF THE LONDON MISSIONARY SOCIETY

CENTRAL AFRICA — OIL PALM AND NUTS *Photo by* BERNARD TURNER

ANNOUNCEMENTS

The Register

Arrivals

Rev. and Mrs. F. L. Marler, from Bangalore, via Venice, June 3rd.

Dr. T. Howard Somervell, from Neyyoor, July 14th.

Dr. R. Maitland Alderton and Miss Kathleen Blackman, from Hong Kong; Miss Ivy Greaves, from Siaochang; Miss A. E. Lindsay, Miss F. E. Reynolds and Miss Nora Wheeler, from Fukien, July 19th.

Dr. George Dorling, from Tientsin; Rev. and Mrs. H. C. Thompson, and child, from Kuruman, July 29th.

Miss F. M. Noble, from Jammalamadugu, via Australia, August 1st.

Rev. and Mrs. Harold J. Barnes, and child, from Mpolokoso, August 5th.

Departures

Miss J. Ruth Warren, appointed to Tananarive, per s.s. *Llanstephen Castle*, July 18th.

Mr. F. E. Baguley, appointed to Hankow, per s.s. *Ranpura*, July 19th.

Rev. and Mrs. A. W. McMillan, returning to Suva, per s.s. *Orama*, July 20th.

Miss D. Hutchinson, returning to Hong Kong, and Miss M. Bleakley, returning to Wuchang, per s.s. *Duchess of Richmond*, July 26th, via Vancouver.

Birth

LIDDELL.—On July 13th, at Tientsin, to Rev. and Mrs. Eric H. Liddell, a daughter.

Marriage

WEEKS-ALDRIDGE.—On 25th July, at Bournemouth, Ernest Burford Weeks, son of Rev. E. R. Weeks (Westbourne Congregational Church) to Catherine Mooring Aldridge. (Appointed to Jammalamadugu.)

Death

MACFARLANE.—On 24th July, 1935, at Bangalore, Rev. George Hannah Macfarlane, aged 78. (Missionary in the Telugu country, 1881–1918.)

Luncheon Hour Talks

The luncheon hour talks for City men will be resumed at the Memorial Hall, on Wednesday, October 9th, 1 to 2 p.m. prompt. Charge for luncheon, 1s. 6d. All men welcome. Autumn speakers: October 9th, Arthur Mayhew, Esq, M.A., C.I.E.; October 23rd, H. J. Cowell, Esq.; November 6th, The Dean of St. Paul's; November 20th, Dr. J. H. Oldham; December 4th, Sir Alan W. Pim, K.C.I.E. Printed programmes, giving fuller particulars, may be had on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

M. A. C. Prayer Meeting

This will be held at Livingstone House on Friday, September 20th, from 5.30 to 6.30. As last year, we are joining with the Girls' Auxiliary, and hope that all who can will attend and be cheered by as fine a meeting as we had then. Miss Joan Young, who is the London G.A. President, will be the leader.

The Metropolitan Auxiliary

The autumnal meeting will be held in Livingstone Hall on Tuesday, September 24th, at 6.45 p.m. Speaker, H. S. Keigwin, Esq., M.A., M.B.E. All delegates are urged to attend.

The Young People's Rally at the City Temple on Friday, October 18th, at 7 p.m. Chairman, Rev. H. Ingham, D.D. Speakers: Dr. Howard Somervell and Sir Evelyn Wrench, C.M.G., LL.D. Seats for parties may be reserved. Book early—last year over 2,000 attended. We want every Church represented.

Wants Department

Many thanks for anonymous parcels from Knebworth, and for topees. All needed copies of Cruden's "Concordance" have now been supplied. For educational work in the South Seas Lantern Slides are desired of places and people (instructive in general knowledge), also pictures and pieces of print. There is a constantly growing demand for Medical and School Supplies, the details of which can be found in the leaflet "The Helping Hand." It will be sent free on application to Miss New, Hon. Secretary, Wants Department, Livingstone House, 42, Broadway, London, S.W.1. Senders of parcels abroad are advised to write for particulars before sending gifts. The Association for Literature for Missionaries is badly in need of copies (to be sent out weekly) of "The Illustrated London News," "Punch," "Hibbert Journal," various Reviews, "New Statesman and Nation," etc. Who will make the need known during the holiday season to friends who may not have heard of this valuable and helpful piece of service?

Watchers' Prayer Union—New Branches

Church.	*Secretary.*
Buckhurst Hill.	MR. H. A. LUCAS.
Rubery, Birmingham.	MISS C. E. PHILLIPS.
W. Hampstead Group.	MRS. E. HIND.

Contributions

The Directors gratefully acknowledge the following anonymous gifts: N. 18027, for Medical Missions, £2 10s., for other Missions, £2 10s.; "C.E.Y.I.," £1; "For His Name's sake," 2s.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE
CHRONICLE
Of the London Missionary Society SEPTEMBER, 1935

Myfanwy Bryant, B.A.

By ROBERT GRIFFITH.

NEWS reached the Mission House on July 3rd that Mrs. Bryant, who had been invalided home on account of ill health, had died of pneumonia on July 1st, and was buried at sea somewhere between Bombay and Aden. The heartfelt sympathy of all will go out to the Rev. E. E. Bryant of Tsangchow, North China, and to the son and daughter in England.

Mrs. Bryant was the daughter of the late Rev. Thomas and Mrs. Rowlands of Madagascar, who gave two sons and their daughter to the service of missionary work in China. There are two other sons, the Rev. Emrys Rowlands of Levenshulme Congregational Church, Manchester, and Father Leo, working in London. All the Rowlands' children had brilliant college careers, and all, without exception, have given their lives to the service of the Church of Christ—three overseas and two in the homeland.

Myfanwy Rowlands was appointed to Peking in 1909, and two years later married the Rev. E. E. Bryant, who was already a missionary in North China, having gone out in 1906.

To say that Mrs. Bryant was a devoted and faithful missionary is just a commonplace. Missionary service to any member of the Rowlands' family is part and parcel of their nature, and the passing of Mrs. Bryant is the first break in the link of the second generation of a family which has made deep impressions in the growth and development of Christianity overseas.

Mrs. Bryant was gifted in many ways. She could write well. Those who have read *On the Banks of the Grand Canal* will wish that she had written more books. But she was a Rowlands and, like her immortal parents, she preferred that kind of quiet but devoted and effective service which brings very little fame and publicity, and yet is real and fundamental.

Myfanwy Bryant.

All the Rowlands in China are first-class Chinese scholars, and Mrs. Bryant was as brilliant as her brothers. To know people like these one must see them in their fields of labour going " all out " to do their part in the building of God's temple in China.

A few years ago the Rowlands' children wrote a memoir of their father. That book deserves a very wide circulation. It not only gives valuable information concerning Madagascar, but shows how, and at what points, the lives of these two saints who lived and died in and for Madagascar influenced

their children. One understands many things in the life and work of Mrs. Bryant after having read that book. She was truly a "Rowlands."

After much suffering for some years, and yet bravely facing her task in China, it was decided that she should return home and seek rest and cure in the homeland. That was not God's plan. On board the P. & O. liner *Rajputana* she was taken ill and her frail body could not withstand the pneumonia which caused her death on the 1st July.

To those who knew her, and her husband and brothers, her death and burial at sea are not tragedies. A life like hers can never die. It will rise again and again in loving memory and in good example. We cannot forget Myfanwy Bryant. Thousands of Chinese will remember her and the remembrance will for ever be fragrant.

We can understand the heartache, and what we Welsh people mean by that untranslatable word "hiraeth."* The Rowlands will know it, and we sympathise with with them deeply and sincerely, but we rejoice also with her husband and children and brothers, for they have in parent and sister a rich heritage. It is more than a privilege to be part of those who by life and precept have taught us the true way of life.

* Hiraeth: *Lit.* "longing," but the word contains much more. We can only say it is untranslatable.

"THE FIRSTBORN AMONG MANY BRETHREN"

ALMIGHTY, whose creative skill
From void and darkness wrought
Thy Will,
Infinite power, whose mind can span
The awful limits of Thy plan,
We seek for wisdom to define
The meaning of Thy dread design,
From great and small Thy truth to draw,
And find the universal law.

By vision, thought and craft we scan
All things within the reach of man,
And darkly through each part grown clear
Far glimpses of the whole appear.
Our spirit in Thine image made,
Thou leadest onward through the shade
To that high land where darkness done,
God, man and all Thy works are one.

Are one within the humble mind
Where strivings end and seekers find.
Surrendered to the love revealed,
By Thy divine self-giving healed.
In Christ Thy firstborn called to birth,
His brethren binding all the earth,
The whole in varying form complete
United by those piercéd feet.

Thirteen Hundred Years ago Christianity came to China

"These things are written for our instruction to whom the revenues of the ages have come."—ST. PAUL.

CHRISTIANS in China are keeping in memory this year that it is 1,300 years since Christianity first came to China. It may have come earlier, but the fact that it was in China A.D. 635 there is direct historical evidence to prove.

In 1625 the Nestorian Tablet, which told how the Luminous Religion was spread in China, was unearthed at Hsi-an-Fu; it was in perfect condition, and seemed to have been buried in some time of persecution. This tablet describes how the Christian religion was brought into China, how Alopen came from Syria, and how the Emperor Tai Tsung gave permission for his religion to be sanctioned, how it spread widely and had suffered from some emperors and had been welcomed by others. The date of the tablet is A.D. 781; and from the evidence that it gives it is clear that the beginning of the story which it records must be A.D. 635. We share with our Chinese fellow-Christians in this sacred memory.

It means much in a land such as China to know that the Ancients knew of this religion.

The Christian religion was brought by the

Nestorians. That means, in other words, by the Church of the East, for that Church in the seventh century was on the side of Nestorius. It is not very clear what the Nestorians taught. Probably most of our readers would not have discovered much that was strange in their teaching. But whatever is thought of the doctrines of the Nestorians, there is no doubt that they were filled with a splendid enthusiasm. "They pitched their tents in the camps of the wandering Tartar, the Lama of Tibet trembled at their words, they stood in the rice-fields of the Punjab, and taught fishermen by the Sea of Aral, they struggled through the vast deserts of Mongolia, the memorable inscription of Hsi-an-Fu attests their victories in China." They were a missionary people, and they laid claim to many lands.

In China the new religion gained ground; and held it for centuries; then it faded and almost entirely disappeared. Little remained to show that the Church had once been a powerful society in China. We speak of Robert Morrison as the pioneer Protestant missionary in China; but there were others centuries before his arrival, who had preached Christ in China. We must never forget that, or fail to honour the early missionaries. But why did they fail; and has their failure anything to tell us? Dr. Latourette has suggested three reasons, and there is one other to be added.

The large majority of the Christians were not Chinese, but foreigners resident in the country. Buddhism was entrenched in China and had grafted on to its teaching the older native beliefs, and in some ways the field was occupied. The Chinese claimed that they always converted new religions which came to them into the Chinese forms. They did this with Buddhism.

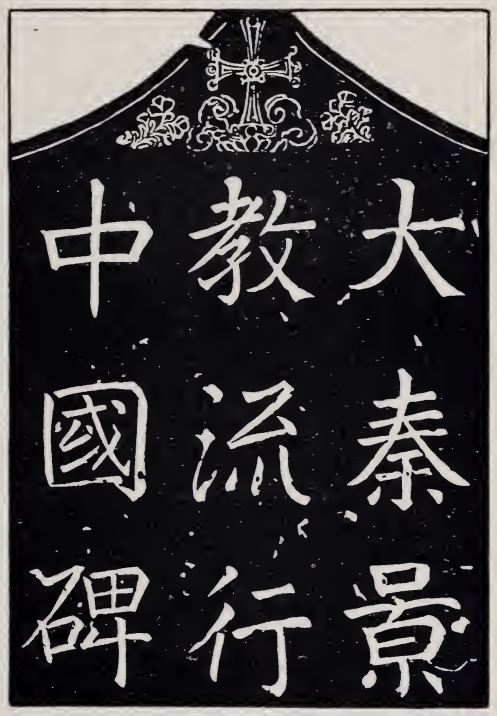
The Nestorian missionaries were far from their home Churches, and had to live without assistance or encouragement.

But there is one more cause. The Nestorians fell from their high ideals, became lax in their missionary work, and compromised with other religions. They made terms with the native faiths and superstitions. They won peace, no doubt, in this way, but it was the peace of decay and death, and, chief of all, they neither made literature nor translated the Bible.

It does not follow that if Christianity is introduced into a land that it will be found there in all future ages. The Christian Church must hold fast that which it has, or it will lose its crown. The work done in one age may be undone in the next. The Christian faith must always be kept, as it is won, by toil and conflict. "Having done all, to stand"—to arms, not at ease.

There was once a mighty Christian Church in North Africa. Where is it to-day?

In the New Testament there are lands, familiar to every reader, in which to-day there is scarcely a Christian left.



The Nestorian Tablet.

Can we be sure that the lands of Christendom will always remain Christian?

These things are written for our instruction. The celebration of the introduction of Christianity into China thirteen centuries ago is one in which we may share with our Chinese people. We share no less in the warnings brought by this story of a light which came and faded away, and of a Church which, through centuries, lived and grew and witnessed for Christ in China, and then died, leaving scarcely a trace behind.

Nothing but a Church that is true and loyal and uncompromising can live. No other society can keep back the desert and the jungle. Against a worldly, compromising, lethargic Church the desert and the jungle will always win. E. S.

The Livingstone National Memorial

GIFT BY EDUCATIONAL INSTITUTE OF SCOTLAND

WE are indebted to the Trustees of the Scottish National Memorial to David Livingstone at Blantyre and to their Chairman, the Rev. James I. Macnair, for the use of the above illustration showing the fine panel picture representing an incident in the great Scottish missionary's heroic warfare against slavery in Africa. Having received information at a native village in the hills that a slave gang was to pass that way, Livingstone, with other members of Bishop M'Kenzie's party, determined to interfere. A long line of manacled men and women and children was spied wending their way round a hill. The moment, however, that the black slave-drivers got a glimpse of Livingstone and his party they "darted off like mad through the forest." The chief remained at first, but, finding himself without supporters, evidently came to the conclusion that discretion was the safer part, and in the course of the inquiry he made off also. The artist has been eminently successful in depicting the pathos of the incident. Members of the rescue party, in the midst of whom is the familiar figure of Livingstone (who is admirably portrayed), are seen removing the fetters from the slaves, while to the left the chief is furtively slipping away.

It is particularly appropriate that the panel should be placed in the Ante-Chapel, the apartment through which one enters the Shrine of the gallant missionary who devoted so much of his life to healing the "Open Sore" of Africa and enlisting the sympathy of the civilised world on behalf of the victims of the abominable slave traffic. The panel is the work of Mr. A. E. Haswell Miller, R.S.W., who has painted eighteen pictures for the Memorial, and it is certainly a very fine addition. It is the gift of the Educational Institute of Scotland.

GRAVE HARDSHIPS FOR TRAVANCORE TEACHERS

A strange situation has developed in Travancore which for some months has deprived many, probably hundreds, of the teachers in vernacular schools of their salary, so that families are in dire straits. These schools are under the care of the Travancore Church Council, but the main financial support was from Government Grant-in-Aid. A reorganisation of education in the State involves the closing of two-class schools (which include many connected with our rural congregations) unless these can prove that they are feeders to other schools with five or more classes under the same management. The Education Department, which, incidentally, like the Mission and the Church, is in financial difficulties owing to the depression, has suspended all grants to two-class schools until it can satisfy itself that they meet the new requirements. Months pass before the Department's officers can investigate, the teacher meanwhile pathetically struggling, almost without salary, to keep his school open, only to be told in the end that it is to be closed, and the grant withheld is not to be paid. So far, representations to the Department have failed to obtain redress; faithful servants of the village churches are in a pitiable plight, and the Travancore Mission Council is appealing to the Directors for emergency help.

This Grace

By EDWARD SHILLITO, M.A.

" To me who am less than the least of all saints was this grace given . . ."

I

FOR Paul it was a cause of unceasing gratitude that he could proclaim the unsearchable riches of Christ. This *grace* was given to him. It was not a task, nor a commission to be carried out with blind obedience, it was a grace freely given, something for which to be thankful. He could wake up in the morning saying " Thank God for my work ! What a fortunate being I am ! " He could meet every new opportunity grateful to his Lord for granting to him *this grace.* Why he should be chosen for this service he could not tell ; certainly there was no merit on his part. Less than the least, what could he have done to have this happy, unthinkably happy lot ?

II

But what had been given to him ? If his old fellow-students in Jerusalem had described his life what would they have said ? " Poor Saul ! He has lost everything—home, synagogue, nation. He is a man uprooted from his old life ; he is constantly exposed to suffering ; he is familiar with the inside of prisons ; he has wrecked his health." To him had such grace as that been given. It was because of this favour that he had suffered such things, but he is not thinking that Christ in His grace could give him a reward in the world beyond. He finds Him gracious, unimaginably gracious in this world ; gracious not only in the pleasant moments, but in the dark and sorrowful moments. In a life like his he had this given to him, to share in the sorrows of Jesus. This grace—to be crucified with Him !

III

This grace was given. " Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." This was the kind of life which had been offered to him. But if anyone had pitied him he would have smiled : " Pity me ! Why, I have had the best of all lives. I would not have changed my life for any other. I shall go out of this world glad and grateful. To me, less than the least, has this unspeakably wonderful life been given."

IV

If we wish to find an equivalent for " Gentiles," as Paul used the word, we shall find it to-day in the non-Christian peoples. If we seek something which might represent for us *this grace,* we should say : " To me, less than the least of all saints, is this grace given, to declare to Indians, Chinese, Africans, Malagasy, Polynesians the unsearchable riches of Christ." The missionary service of the Church ought to kindle within us the same passionate longing, and the same wondering gratitude. We ought not to think of it as a task or a service for which we should receive our due of thanks, or a piece of work to be laid aside as soon as somebody else will take it. We ought to receive it as a good thing to be welcomed with joy. We should rejoice that even we have our part in it. If we are invited in our church to do some piece of work, we should say to the minister or the secretary : " I am grateful beyond measure that you have asked me. It is the highest honour I could receive."

V

We are once more beginning the autumn session in our Church life. It is the time for a fresh start, and perhaps for a flying start. It is a good time to fit ourselves afresh into the reality of our service. If we do this we shall try once more to catch the spirit of the Apostle—the spirit of wonder and gratitude. There is a passion in it, and we are not likely to do even a fraction of the task committed to us without passion. This commission will not be done by those who have an interest in Missions. It will not be done by those who are without any joy in it. We need in every church and in every field those who go singing to their places. We must have passion.

VI

When all is said and done, either the Christian gospel is the one word of redemption for which the whole creation waits, or it is nothing. If it *is* all that we believe, the word of the Living God, then what kind of graceless creatures must we be if we go about the task of proclaiming it in the spirit of a press-gang, or with the reluctance of a hired servant, who has one eye on the clock, and waits for the hour of his deliverance ? If the Gospel is all that we say it is, then we too should wake up every morning and shout for joy that to us, less than the least, this grace has been given to have a part in preaching the good news to all men.

VII

At the beginning of a new session let us welcome eagerly not this only, but every piece of Christian service. Let all grumblings, hesitations, fears, weariness, staleness, be put aside ; and let us greet our work in church and school, at home and abroad, with the cry : " What lucky beings we are to have our part in this business ! Thanks be to God for the work He gives to us ! To us, less than the least, is this grace given. Alleluia !

Our Task in a World Like This

By Dr. JOHN SHORT, of Hampstead.

A Conference in connection with the New Call was held at Digswell Park, Welwyn Garden City, on July 19th and 20th. The Conference House was full to capacity and several people had to be refused. At least three-quarters of those present were men and rather more than half were lay-folk. The Conference emphasised the unity of the Christian task and the primary place of evangelism in all Christian service. At the close Dr. Short summed up the call of the Conference.

I THINK that all the great notes have been sounded. There has been the wonderful inspiration that comes from a unified spirit. Just because all the great notes have been sounded, I can be only selective.

The whole Church is facing an interesting and stimulating experience at home and abroad. Some time ago Professor Bowman, a man of vision and insight, sent a thrill of horror through his great audience when he said " Religion all over the world is definitely on the decline." There is truth in the statement. Churches that once were thronged are half-empty. We have got to justify our faith, and we have got to do it quickly if we are going to arrest that decline.

Revolution is in the air as never before. Not merely political, but in every field of thought. What the cultured man says to-day, the popular mind says to-morrow. The scientists tell us that a revolution is taking place in the realm of science ; there has been a revolution going on in the realm of philosophy. Philosophy and science tend to say " We cannot answer your question with regard to the meaning of life." There is revolution in the realm of ethics ; the great moral sanctions have been washed away, and moral chaos is the result.

The healthy young people that I see swinging a tennis racket on Sunday morning on my way to church are living on a heritage which they are doing nothing to sustain. We have a right to ask people to maintain these things that have given them the best ideals that they have. They should make their contribution for the sake of those who will follow them.

There is a revolution in religion. For the first time in history atheism is becoming respectable. Dean Inge has said that we have cut the threads of continuity with our moral and spiritual past. We shall never find true peace and prosperity until we link them up again.

That is the disposition of the forces against which we have to fight. " We wrestle not against flesh and blood, but against principalities and powers," and you and I have the healing word to say in a world like that.

The function of the Church in a world like that is simply to flood the world with a sense of the reality of God as we see Him in Jesus Christ. That is the theology behind the manifesto. In Christ we preach the way of redemption for the whole world, the way of victorious life. We preach fulness of life, and unless the Church of God preaches that word, then the Church of God must perish.

We must get a note of assurance and a streak of dogmatism into our preaching and our witness. The Church was at its best when it was writing its creeds. It had to define its position. It has got to do it again to-day. There is such a welter of conflicting voices, so many minor prophets, that the man in the street is absolutely bewildered.

A man in a train said to me, "I am concious of a lack, and I know that that lack is related to what the churches exist to preach. I have gone from church to church ; I do not know what I want, but I shall recognise it when I hear it."

We have got to get the cross back into our preaching. We have got to preach the whole drama of redemption as we see it in Jesus.

We have far too much humanism preached from our pulpits, tinctured with a little Christianity. It cuts no ice. "We sing the praise of Him Who died." Paul did not know everything, but he knew that. It is a great thing to have an ideal that illumines your facts, but it is a greater thing to have a fact that proves your ideal.

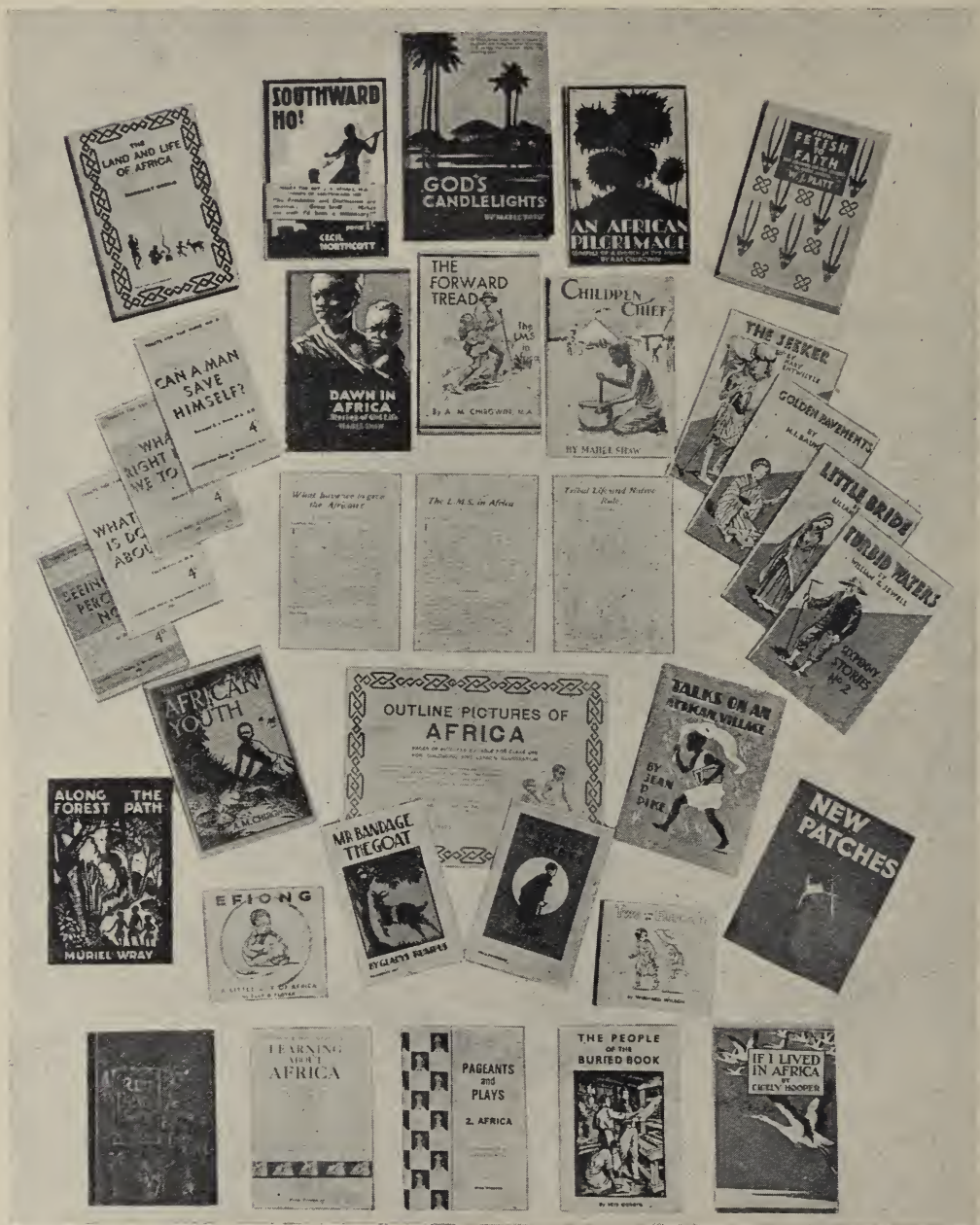
The function of the Church is to flood the world with a sense of the reality of God. If we fail to do this, who is to do it ? It is our personal responsibility. It is the personal responsibility of every man, woman and child of intelligent years who takes upon himself or herself the name of Christ. I would like to read the story of the anonymous Christians of the early Church. If we could read the story that is written between the lines of the New Testament we should see that ordinary men and women became significant people in the spread of this Gospel. Every one of us has our part in that. Paul said we are all ambassadors on behalf of Christ. "We beseech you in Christ's stead." We have all got to be representative men, suggesting that reality which is greater than ourselves until men and women take knowledge of us as they took knowledge of two unlettered men in the streets of Jerusalem, that they had been with Jesus. That is how the message is going to be spread through the world.

If you had been asked two thousand years ago who were the most significant men in the Roman Empire, would you have thought of the fishermen of Galilee ? And yet they were to start something that would ripple out until the waves laved the shores of the islands of the seas. God can do the same to-day through the lives of men who are completely dominated by His Spirit. The lesser can suggest the greater, the sketch can suggest the masterpiece, the flag can suggest an empire. Our imperfect lives, if we are consecrated people, can suggest that reality that is so much greater than ourselves, the reality of the living Christ. We have got to be so possessed, so dominated, that there is a difference in the atmosphere we convey. There is not a big enough difference between the confessed Christian and the average man and woman of the world. As we go about the ordinary business of life, as we buy a ticket, as we talk to our servants, men should know by a light in our eye, something in the clasp of our hands, that we have companied with Christ.

Christianity is the whole of life ; the whole of life controlled by the spirit of Jesus, and if God is going to move into His kingdom, he needs every one of us. When the world goes to work its processes tend to repetition and routine ; when God goes to work He makes no two things exactly alike. With quiet determination let us tell our friends and everyone with whom we come into contact what God has done for us.

God wants to redeem the world ; He can do it ; we must let Him begin with ourselves.

"In 1839, when Robert Morrison had been dead five years, and Hudson Taylor was a boy of seven years, a 'Protestant Missionary Atlas of the World' was published in London.... But in that interesting publication there is no map of China. It was not necessary, for Canton, the only mission station, could be marked upon the map of Asia." (From *The Answer of God*, the Report of the China Inland Mission for 1935.)

WHAT WILL YOU READ?

The Land and Life of Africa	2s.,	postage	2½d.
Southward Ho!	1s.	,,	1½d.
God's Candlelights	2s. 6d.	,,	4d.
An African Pilgrimage	2s.	,,	2½d.
From Fetish to Faith	2s.	,,	2½d.
Tracts for the Times: Can a Man Save Himself?	4d.	,,	½d.
What Right have we to go?	4d.	,,	½d.
What God is doing about it	4d.	,,	½d.
Seeing, we perceive not!	4d.	,,	½d.
Dawn in Africa	1s.	,,	1d.
The Forward Tread	1s.	,,	1½d.
Children of the Chief	1s.	,,	3d.
Sixpenny Stories: The Seeker (Africa)	6d.	,,	1d.
Golden Pavement (Japan)	6d.	,,	1d.
Little Bride (India)	6d.	,,	1d.
Turbid Waters (China)	6d.	,,	1d.
Study Pamphlets: What Have we to give the African	2d.,	postage	½d.
The L.M.S. in Africa	2d.	,,	½d.
Tribal Life and Native Rule	2d.	,,	½d.
Yarns of African Youth	1s.	,,	1d.
Outline Pictures of Africa	4d.	,,	1d.
Talks on an African Village	1s.	,,	1d.
Along the Forest Path	6d.	,,	1d.
Efiong	1s.	,,	1d.
Mr. Bandage the Goat	4d.	,,	½d.
A Pair of Crutches	4d.	,,	½d.
Two and an Elephant	1s.	,,	1½d.
New Patches	1s.	,,	1d.
The Red Friendly Book	1s.	,,	2d.
Learning about Africa	3d.	,,	½d.
Pageants and Plays (Africa)	6d.	,,	1d.
The People of the Buried Book	6d.	,,	1d.
If I Lived in Africa	1s.	,,	1d.

Obtainable from The Livingstone Bookroom, 42, Broadway, Westminster, S.W.1.

The Africa Year

By ROBERT GRIFFITH.

SEVENTY-EIGHT years ago David Livingstone, speaking in the Senate House, Cambridge, said: "I beg to direct your attention to Africa."

In this year of grace 1935, the attention of all the world is being directed to that great Continent.

The United Council for Missionary Education is rendering a service of world-wide importance by preparing each year a plan of study that will help very materially to give the knowledge and enlightenment that will produce better understanding and greater co-operation, and this year it is *calling our attention to Africa.* Books have been prepared, not by a publishing house, but by a group of people who know that the way to accurate knowledge and clear understanding is the true way of peace.

These are the books :—

"The Land and Life of Africa," by Margaret Wrong. Price 2s.

"From Fetish to Faith," by W. J. Platt, Price 2s.

"Consider Africa," by Basil Mathews. Price 2s.

It is hoped that the people of our churches will secure these books and read them and then form themselves into groups, meeting either in each other's homes or in a church room and discuss their findings. Anyone who has a clear idea of the contents of these books will be able, with some degree of competence, to express worth-while opinions on African problems.

EDUCATION IS THE GATEWAY TO UNDERSTANDING.

To help such groups a background lecture is being prepared which can be given with slides or just read; preferably with slides. This will very materially help the groups in their work. We hope that many colleges and a large number of young people in the churches will form these groups and apply for the lecture.

It should be clearly understood that the lecture will *not* be for children. It is being prepared specially for students and those in our churches who wish to be informed on questions relating to Africa, and will take the following form :—

AFRICA : (a) Geographical (Survey).
Historical (Survey).
Natural History (General).
(b) Her peoples.
Her languages.
Her customs.
(c) Education: Native, European.
Political (History).
Religions: Primitive, Mohammedanism, Christianity.
(d) Africa of To-morrow.

The Student Christian Movement is urging this study on all serious-minded students in the colleges, and it is hoped the churches, and especially our young people, will avail themselves of the opportunity.

The books are ready now with the exception of "Consider Africa." That will be ready by September 12th. The lecture will be available from October 1st, 1935.

A Large Congregational Church in Africa

FIFTY years ago a missionary of the American Board, the opposite number of the L.M.S., Dr. Wesley M. Stover, baptised fourteen young people, the first Christians of the Ovimbundu tribe. To-day at Bailundo in the same tribe, there is a church with seven thousand communicants, certainly the largest Congregational Church in the world. It is not called "Congregational," of course, but "Those of the Church of Jesus Christ," or, more simply, "Those of Jesus," but it is Congregational in all but name. A thousand members were added in 1934. The Pastor, Abraham Ngulu, was one of the first members. He has been a preacher all his life, and was ordained in 1930.

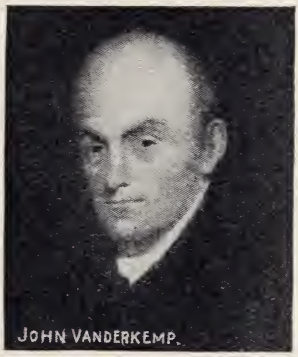
There is now a second pastor. Both pastors have homes at the Mission Station, which is a little village in itself. There are boarding schools for boys and girls, and there is a beautiful new church built entirely by native Christians.

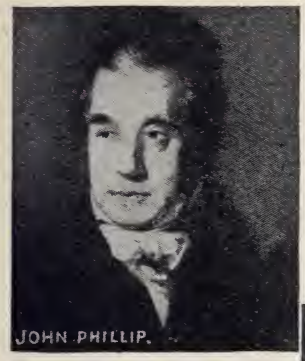
From Bailundo the work spreads out into hundreds of villages. Two hundred and forty of these are Christian—real centres of light. Instead of trying to establish a Christian community inside a heathen village, it is the custom to build up a new village at the side where there is good drainage and good water. In this new village life centres about the meeting house, which is also the school house, and about the home of the preacher.

Map of Africa photographed from a tapestry in Africa House.

Builders in Africa

"They without us shall not be made perfect."


JOHN VANDERKEMP.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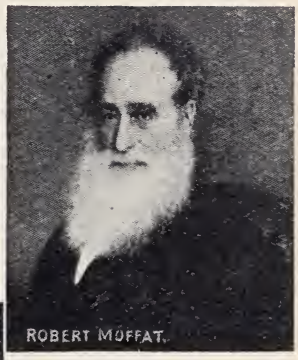
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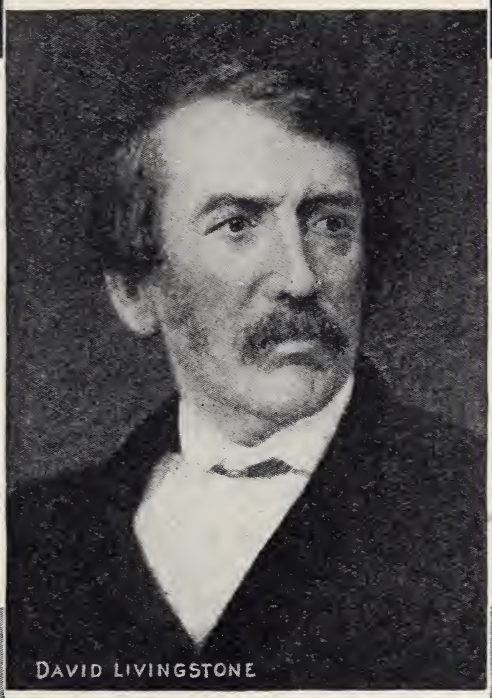
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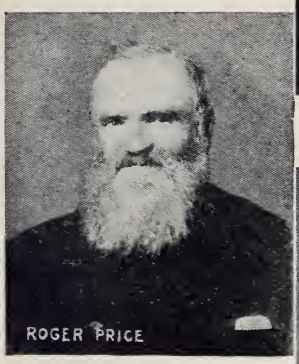
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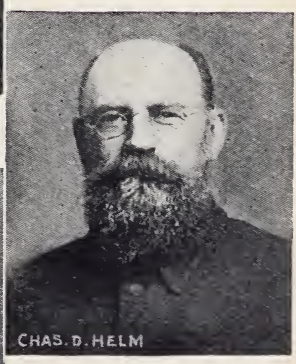
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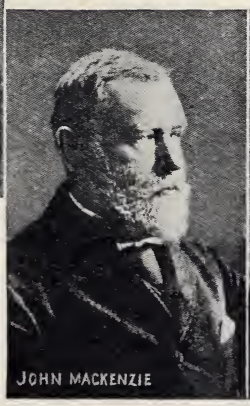
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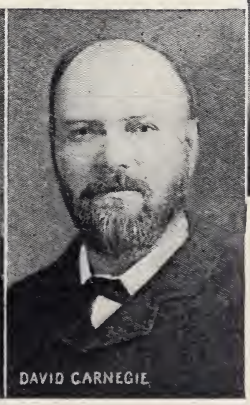
DAVID CARNEGIE

All in the Day's Work

By A. J. HAILE, M.A.

IT is time that readers of *The Chronicle* should know what we do at a District Committee meeting, and so I venture to describe the annual meeting held last March at Serowe, in the Bechuanaland Protectorate. Perhaps someone else will tell what happens on Niué, where I believe may be found the happy position of a Committee of one.

We meet from South and North at Palapye Road Station and are motored over to Serowe, some thirty-four miles through bushveld. The road is tortuous all the way, to prevent ox-wagons from using it. B., the missionary, and his wife, and H., the Nursing Sister, generously throw open their homes to missionaries of varying ages and differing temperaments. We don't like to sit, at meals, next to S., because he is so young and eager and you never know when he will slap you on the back.

The first day we pay our respects to the Chief in Kgotla, and in the early morning—"Did you say six-thirty *in the morning*?" says J.—we forgather with 600 or 700 Bechuana men, and give them our greetings and hear their cries of "Rain!" in reply. The Chief welcomes the missionaries as his hands and arms, and we are glad to be counted worthy to stand by him in his day of trouble—Tshekedi is his name. We visit his mother, Semane, the widow of Khama, the greatest native women's worker in Africa; we have read the story of her work in the Tiger Kloof Magazine. And then to the Magistracy, to pay our respects to the representative of the King.

By this time we are ready for the Conference table, to chew up big chunks of Agenda. Without a little levity our Sessions would be intolerable. Some years ago in the days of the donkey wagon one of our number, reading his annual report, innocently stated that he regretted he had been unable to visit his stations in the Transvaal because "donkeys were not allowed to cross the border." That tided us cheerfully over the next half-hour. And we have our artist, too. B. R. once ventured to say that in his district he was sitting on a volcano and N. J. just beautifully caught him in that singular position.

We give and take, and are the best of friends. You have *got* to be friends if you, a Sassenach, are to bear with a dour brother Scot. Scotsmen have always figured largely in L.M.S. history in Africa—Philip, Moffat, Livingstone, Mackenzie—and each one was a bonny fighter. We have them still, that tough breed from across the border, and every now and then you see in our Committee the old independency of L.M.S. heroes shining forth, though not they alone are stout upholders of native rights. Is it not true that Tshekedi's henchman was born within the sound of Bow Bells?

But to serious business—we have much to do and but five days to do it in. The Executive meets and deals with finance and prepares business. The Literature Sub-Committee and Youth Movement Sub-Committee have to prepare their reports. We discuss the whole position of medical service in the Bechuanaland Protectorate and are thankful for the Government's assistance and for the Board's hearty support of our recommendations. We revise our By-laws and think the men of a generation ago terribly stuffy and long-winded when they first drew them up. We refer to our Native Ministers' Committee some critical questions of Church discipline, because it is they who *know*. We deal with a hundred and one details of Mission administration and are glad to clear them off because on this occasion we have met at Serowe for a special purpose, to discuss with the Chief and his Councillors the position of the Masarwa (Bushmen) in relation to the Bamangwato tribe. These nomadic people have been blotted out in other parts of Africa by ruthless slaughter. To-day they are herdsmen, many of them, of Bamangwato cattle, and yet there is word going round in certain quarters that Khama's people (the Bamangwato) hold them as slaves. We listen attentively to the Chief as he clarifies the position, and after a long discussion we appoint a sub-committee to deal further with the matter. The result will be a printed Report. These Masarwa are our care, and, through the Chief's efforts, and in co-operation with the Government, they will be brought more and more into the body politic of the tribe, and within the sphere of Christian influence.

Of course we have our grouses. We even grouse about our Directors—a D.C. meeting

would not be a D.C. meeting without that. It makes you feel you are a man.

Then we need a bit of a blow, and we accept the invitation of the European residents to use their tennis courts on Saturday afternoon. "I haven't touched a racket since this time last year," says A., the same jolly old excuse for the first few double faults.

As the years pass it is sad to see the faithful fall away. M. and I have more than once smitten the enemy hip and thigh, but now he says he has "forgotten to bring his shoes." It isn't that really; his ominous girth tells another story, and presently you see him sneaking away for a quiet game of croquet! *Sic transit.* . . .

Within the cycle of our days at Committee falls Sunday and we repair to various parts of the town for special services. A. is appointed to preach at the prison, and we wonder why. Is it possible that beneath his Sunday best may be detected the broad arrow? Some of us listen with hearts tingling to fine native preaching by M., the doyen of Bechuana preachers. He talks of Zacchæus—he ran up the tree "like a little mouse," he says. Up there he did not see Jesus, for there was no one to nudge his arm and say, "There He is." "No, he didn't see Jesus, but Jesus *saw him*!"

There is a little mecca in Serowe we never miss. We don't go there all in a bunch; we like to go at sunrise or at sunset and be alone for a few golden moments. It is the grave of Khama up on the hill. Vast spaces are around us, and as far as eye can see little brown huts dot the landscape, housing that multitude of African men and women over whom he ruled for more than fifty years so wisely and so well.

Before we leave Committee we must attend the concert given by the children of the Boys' and Girls' Brigades. One supreme moment stands out from that evening's entertainment. It was a Bible scene, "The Lost Lamb," and there on the stage is a big thorn bush and behind it a little African girl covered with a lamb's fleece and bleating in accents that are unmistakably real. The search continues until at last the Good Shepherd finds it, and then there floats up into space a perfect harmony of African voices:—

"Perverse and foolish oft I strayed,
But yet in love He sought me."

Khama's grave.

Committee is over. "Good-bye, old man, see you again next year," and we take our various ways: to the desert, it may be, where work is hard and there are rocks to break; or it may be to the big school where young and eager African life is pressing on to a goal only dimly discerned. But whether it is the desert or the school, we know that lambs have to be found and lambs have to be fed, and, marvelling at our own audacity, we yet thank God that He has given us the honour and privilege of doing our day's work in Africa till journey's end.

"It is a safe estimate to say, from the records available for the Protestant organisations as a whole, that the total of those who have died by the violence of man since the beginnings of Protestant Missions in China must exceed two hundred and fifty persons.

"These figures take no account of the many who have suffered at the hands of Chinese bandits. The Roman Catholics, after careful investigations, report that they had fifty missionaries killed during the twenty-two years from 1912 to 1934, and that during the same period they had three hundred and thirty-four of their missionaries taken captive, the periods of captivity varying from a few hours to years."

From *The Answer of God* (Report of the China Inland Mission for 1935).

Peasant, Premier, Priest

By ERNEST BOX, formerly of Shanghai.

In the "Daily Telegraph" of June 19th there was a paragraph with the heading "Ex-Premier as Priest." It gave the information that Lou Tseng-Tsiang, formerly a Premier of China, was to be ordained as a Priest by the Bishop of Bruges on the following Saturday, June 29th. The "Daily Herald" gave a brief account of the ceremony in a later issue. Readers of THE CHRONICLE *will be interested in the story of this remarkable man and of his connection with the L.M.S.*

IN the early days of our Mission in Shanghai, amongst Dr. Muirhead's evangelists was a Mr. Lou, a convert from the peasant class. He was an earnest and faithful worker in the Tien - an - Tang (Heavenly Peace Church), the central L.M.S. church in Shanghai.

His small son, Tseng-Tsiang, went to the L.M.S. Primary School. He proved to be a diligent and successful student. The L.M.S. in those days had not developed its higher education. Tseng - Tsiang, eager for more advanced study, found the help he needed in a school carried on by an American Mission in Shanghai. Later on, by the kind help of an American lady missionary, he was enabled to proceed to the Tung Wen Kuan in Peking. Here again his character and talents brought him success. He was found to possess high linguistic abilities and at the age of nineteen years became interpreter to the Chinese Legation in St. Petersburg.

In the next few years he rose step by step in official promotion until he himself became Chinese Minister in Russia, serving his country later in this same capacity in several European countries.

It was during this period of his life that he met a charming Belgian lady—a Roman Catholic—who became his wife. The marriage was a happy one—they were devoted to each other.

In 1911–12, at the time of the Revolution, H.E. Lou Tseng-Tsiang, who was then in China, was in sympathy with the Reformers, and when the Republic was established he was selected for the post of Minister of Foreign Affairs under the President Yuan Shih-Kai. Later he was appointed Premier of the National Assembly.

It was at this time of great national crisis that he showed the reality of his Christian faith. He persuaded the President and his Cabinet to issue a nation-wide call to prayer. Copies were sent to all Provincial Governors and other high officials, and to the leaders of the Christian churches, Protestant and Roman Catholic. This was worded as follows: "Prayer is requested for the National Assembly now in session. Upon receipt of this telegram you officials are requested to invite all Chinese Christians in your Province to set apart April 27th (1912) as a day of prayer for the nation." The representatives of the provincial authorities were requested, at the invitation of the Chinese Minister, to attend. This appeal made a great impression throughout China and the world. On the day set apart Assemblies for Prayer were held in all the great centres of China, in churches and memorial halls, attended by high officials, the Christian groups and large numbers of the people.

In London, a prayer service was held on the day in the Chinese Legation. It was conducted by Dr. Lavington Hart of the Anglo-Chinese College, Tientsin. About 150 persons attended, half of whom were Chinese. The Rev. Lord William Cecil (later Bishop of Exeter), Lord Kinnaird and many missionaries and friends of China were present.

The Chinese Minister, speaking in English, stated that the gathering impressed him as marking an entirely new era in China's history.

Soon after this incident the L.M.S. in Shanghai received through the Chinese Chairman of the Church Council a request from H.E. Lou Tseng-Tsiang for assistance in removing the remains of his parents from the L.M.S. cemetery to a new mausoleum he had prepared in Peking. We were also asked to arrange for a memorial service to be held in our L.M.S. church.

The leading Chinese officials of the district, hearing of these plans, expressed their desire to show respect to him as a filial son, and to the memory of his parents. His Excellency gave them to understand that they could not show higher respect than by taking part in the Memorial Service in the church where his parents and himself had worshipped, and where his father had devoted himself to the service of God and his fellows.

At that service all the higher Chinese officials of the district, or their representatives, were present. It was an impressive and memorable occasion. The writer, as representative of the L.M.S., was privileged to take part in this service.

Afterwards H.E. Lou Tseng-Tsiang invited many Chinese, and foreign friends, including the local members of the L.M.S., to a reception in the home of Mr. Sisson Nie, Chairman of the L.M.S. Church Council.

After the final re-interment ceremonies in Peking, H.E. Lou sent the writer a memorial medal bearing the following inscriptions in French : " Each one is the forger of his destiny. In forging it he forges also the destiny of his country." It bore also a Chinese quotation from the Classics : " If a person seeks excellence he must establish his character ; personal character established, the country will be established also." There was enclosed a card :

" J. R. Lou, Tseng, Tsiang, Conseiller supérieur diplomatique à la Présidence de la République de Chine. Avec mes meilleurs compliments et prière de me faire le grand plaisir d'accepter cette medaille (que j'ai fait frapper en Hollande) en souvenir de notre si agrèable rencontre à Shanghai."

In 1927 he suffered the loss of the wife to whom he was so devoted, and heart-broken at her death, in fulfilment, we may assume, of a death-bed promise, he gave up official life and joined the Benedictine Order at the Abbey of St. André, near Bruges. Here, a few weeks ago (Saturday, June 29th, 1935), he was ordained as priest by the Bishop of Bruges, in the presence of some thousands of pilgrims who had gathered from all parts to honour the occasion. Flags of Belgium, the Papal States and the Chinese Republic flew over the abbey building. Marshal Chiang Kai-Shek, the head of the Chinese Government, sent a special message of congratulation.

The romance of missions will never fail whilst such miracles are being wrought. The son of a humble Chinese peasant and Christian evangelist, who rose to be a minister of state, is now to be known as the Rev. Father Pierre Celestine Lou. Our little mission schools have not been void of fruitage. Other lessons may be taught by such a life-story as this.

Teas for Business Women in London

THE Women's Committee in London arranges meetings at least once every half-year for London women. These meetings take place usually in the morning and afternoon, either at the Mission House or at Whitefield's. There are very many people who cannot attend as they are not free during the day and, therefore, requests have come to the Mission House that something be arranged for business women at a time and place convenient to them.

It has been decided to hold Business Women's Teas at the Mission House immediately after office hours. Teas in the Lounge from 5.30, meeting in the Board Room from 6.10 to 6.40 *prompt*. The committee is preparing a good programme for the winter and the following dates have already been booked :

Wednesday, October 2nd, speaker, Mrs. W. H. Geller ; Wednesday, November 6th ; Wednesday, December 4th, speaker, Mrs. Noel Slater.

It is greatly hoped that women in London will help to make this experiment a success. Members of the Women's Committee will act as hostesses. Mrs. Rider Smith and Miss Rutherford will be in charge of the arrangements. Further information will be given in the next issue of *The Chronicle*.

"Follow Me"

"Those that seek Me early, shall find Me."

FOR many years the art of the late Mr. Harold Copping was supreme in the realm of contemporary religious pictures. Perhaps the most famous of his many beautiful works is the *Hope of the World*. This wonderful picture has sold in thousands. Copies are to be seen in nearly every Sunday School in this country and special editions have been printed for use in almost every European country. Its popularity is found in the fact that people of every race and colour, whether they be of the world's child races or the cultured peoples from both east and west, all find a common necessity in Jesus Christ.

Since the publication of the *Hope of the World*, other pictures have been issued in the desire to find an equally popular companion picture. *The Healer*, also by Mr. Harold Copping, achieved a great popularity, but the subject was a limited one.

* * *

The Society has felt the need in recent years for an additional picture to illustrate Christ's leadership and especially designed to promote in children a keen sense of fellowship and kinship with children of all races and in Jesus a common leader. Mr. Tom Curr, an artist of considerable reputation, was approached and he gladly consented to paint the picture. That he has succeeded is without question. Our Lord is depicted in strong, virile manhood, obviously a leader of mankind to-day in a world of modern conceptions and complications. Christ's attitude is one of alert activity and an invitation to share the experiences of life with all men of whatever race, creed or age. The children are obviously keenly alive to His leadership and trust Him implicitly as together they step out along the road to the great adventure of life with its many joys and temptations, safe in the presence of the best friend in the world.

Copyright] *[London Missionary Society.*

"Follow Me." (By Tom Curr.)

* *

All who are interested in children should endeavour to procure a copy of this new picture. At the present time it is available in full colours as a wall picture, size 20 × 30 in. (1s., postage 4d.), and a postcard (1d., postage ½d., or 1s. per dozen, post paid). Copies can be obtained from The Livingstone Bookroom.

It is God's Will

THOSE who give themselves intensely to the promotion of the missionary work of the Christian Church are often dubbed "cranks," and treated as such, even by those who are obviously devoted to the Church's local interests. The assumption is that they are engaged in an effort which is neither vital nor essential to Church life, and that in some instances they are deflecting its true service. The one sure remedy for this is a sincere re-reading of the New Testament and a fresh understanding of the life and purpose of our Lord. It is God's will that all men should be saved and come to a knowledge of the truth. The world is Christ's parish. It is the purpose of God in Jesus Christ to bring the world to a knowledge of Himself. Christian missions have proved themselves to be the one way of accomplishment. If we could but get the fundamental things straight in our mind the major portion of our Church problems might be solved, and the energy of our people set to the things that really matter. "Seek ye first the Kingdom of God" is not simply a counsel of perfection; it is a vital declaration of method. That which seeks less than this is for ever in danger of breaking down in the face of those local and temporary difficulties which are the result of lesser aims and inadequate plans. In truth it is the very greatness of God's will that commands success.

* * *

The New Testament as we have it to-day is the fruit of that great conception. God is not God as we must conceive Him except in relation to the whole creation, and only a world salvation can be true salvation. Whenever a Christian Church begins to think of Christian missions as a side issue it is in danger of being hoist with its own petard. It will have to begin to suppress much of its own authorised teaching and to explain away the command and example of its Master. The full acceptance of the Gospel would leave no room for race prejudice, for personal or industrial bondage, or for sex antagonisms. In Christ there is neither Jew nor Gentile, male nor female, bond nor free. A disobedient discrimination in favour of superior racialism and personality has fettered Christian effort on its wide God-given scale and brought in consequence upon Christianity many of the difficulties we now face. Nothing can suffice, to-day less than in any day, short of the preaching of the full gospel of God's redeeming love for all mankind.

* * *

It is at this point that Christianity has been found, difficult and never wholly tried. The Gospel cannot be effectively preached to those whose needs are uncared for or who are the victims of exploitation, whatever form that may take. In whatever field of life the teaching of Christ is limited it is thereby nullified. Because of this the true missionary has had to be teacher, healer, reformer and protector. All these are necessarily within his Christian ministry. A missionary society which cannot give its full freedom thus to fulfil the service of Christ cannot expect success. Too often critics who say that the one business of the missionary is to "preach the Gospel" fail to realise what that Gospel is and all that flows from it. In so far, then, as we can, through our missionary advocacy, help our fellow-Christians to see the greatness of the Gospel we are setting forward the whole work of the Church and giving real validity to its work at home. Christians who care for all men are Christians that count. The charge that Christians are too self-complacent and too self-centred can never be brought against those who bear the burdens of the world up in their prayers and strive always to give themselves and their substance to the saving of mankind.

* * *

In this spirit let us give ourselves to our missionary ministry in these coming months. The more we can do it the greater our conception of God and His will must become. There is no greater enterprise than this and it is our business to lead others to see it. If we have made others think of it as a little thing then we must review our methods and begin again on the bigger and better lines. For this is not simply a matter of contributions; it is a crusade. As crusaders we need both vision and vigil. Then we can go out as consecrated workers in a great and holy cause, saying to those that are of a fearful heart, "be strong, fear not."

N. B.

A Place of Vision

Notes from the Union High School for Girls, Calcutta.

(Concluded.)

By ELEANOR RIVETT, M.A.

A MOSLEM pupil on her first day in the boarding-school attended evening prayers in the school chapel and told us what a wonderful experience it was to her to feel that she, a woman, for a woman in years she was, had at last a share in corporate worship. Old girls, Christian and Hindu, return to school on a visit, perhaps after marriage, and very frequently go, as of old, into a Scripture class still taught by a loved teacher, or to an evening service in the Chapel. And repeatedly a gift given by a class leaving school is a gift to "Our Chapel in remembrance of happy schooldays." Parents not belonging to the Christian community seek residential accommodation for their girls in the Christian boarding-school, avowedly because they know they will be well looked after there; standards of conduct are high; character-building is stressed; religion is real and personal. These things they frankly tell us. This is surely the Christian evangel being preached in word and deed, and the Christ Whose we are and Whom we serve will make His own demands. We do need insight, lest with our finite measuring-rods we fail to express rightly the spirit of the Christ and recognise His own leading.

* * *

Our schools are an integral part of our whole evangelistic programme and the organs of that intellectual and spiritual insight without which the Christian movement would have to grope its way. We have not yet attained, but the Divine commission is still ours.

"If I am really on the business of the Divine King . . . then all the resources of our Father's empire of reality must needs be at my call for the legitimate requirements of my errand. That he who is on the King's business should have the right to work miracles at need is no subject for surprise or incredulity. The real marvel is elsewhere; it lies in the fact that we mortals should be more than used in—that we should be actually entrusted with—the King's business."

We have been reminded recently that "the Christian religion is not primarily a matter of individual conviction; it is primarily an activity of God working through a community called by Him. Membership of a Church is an essential part of Christian discipleship and Christian education must be a nourishment of the members of the Body of Christ." In school we have classes in which girls or boys prepare for membership of the Church. In union institutions where they join churches of several denominations, viz., their home churches, while they attend in term-time what happens to be the school church, these classes may be supplemented by special instruction given by the padres of the various churches represented. And when into the churches there come these keen, prepared young members, what then? Does the Christian education within the Church continue to be real nourishment? One sometimes longs for a graded Church on the analogy of the graded Sunday School! Here, again, is the need for that insight which will show us how, when the important step of being received into the membership of a Church is taken, our school children may continue their education within the Church and be a part of it. Senior girls in Scripture classes for small children are picturing the Jewish travellers wending their way to the temple so beloved to share in whose worship their pilgrim song expressed such delight. A visit to a Jewish synagogue in the city in the following week gives point to their teaching about the synagogues which Jesus and His disciples visited. The marvellously written rolls, their exquisitely carved cases, the richly jewelled hangings, the light falling through stained-glass windows upon the mosaic floor of a building, in itself a pleasing refuge from the dust and bustle of a noisy thoroughfare, all this receives their amazed attention. In giving their impressions of the synagogue one of them after describing these things wrote, "It seemed to belong to an old religion. It was as if the Jews had become tired, waiting for their Messiah."

Honouring an L.M.S. Missionary

By E. M. PATEMAN, Beru.

ON Wednesday, May 15th, the whole School — Theological Department, boys' school and women's school, had an unexpected day's holiday. It was the native teachers' idea. News had arrived over the air that our Principal, the Rev. G. H. Eastman, was to be awarded a King George Silver Jubilee Medal for distinguished service in the colony. The staff, basking in the reflected glory, was emphatic that they must celebrate. Such an opportunity for a grand feast on a princely scale did not come every day. Reluctantly, the Principal, who loves work more than he loves play, gave permission for a holiday, a feast, and a day of sports and rejoicing.

The teachers were anxious to share their feast with the whole staff, and particularly, of course, with Mr. and Mrs. Eastman, so we were all invited, together with the resident government official, to partake of an *alfresco* meal cooked on the spot.

At the close of the meal speeches of praise, appreciation and thanks to Mr. Eastman were made by Rusia, a Samoan Minister and the Master of Ceremonies; Bataeru, the chief Gilbertese Minister on the Station, and Ruteru, the chief Gilbertese Printer at Rongorongo and a student of the theological department. All the speeches showed their sense of the honour conferred not only upon their Principal, but upon the Mission as a whole, and revealed, too, their keen appreciation of the hard, devoted work and effective service in so many branches of the Mission's activities.

One felt that they believed that King George himself was fully acquainted with the details of all Mr. Eastman's achievements, and had himself chosen to honour him; but what did it matter if they did?

Mr. Eastman responded to the speeches with his usual eloquence and sagacity, making his Gilbertese colleagues feel themselves sharers with him in the honour; and to our joy, paying tribute to Mrs. Eastman's beautiful and distinguished contribution to the life and work of the Mission.

The young government official said that the medal was the government's way of saying "Thank you" to Mr. Eastman for all that he and the Mission had done for the Gilbertese people. A joyful feast then came to a happy ending by three rousing cheers for the King and three for the Principal and Mrs. Eastman.

Both before and after the feast, the students, women, boys and girls had games and sports; and in the evening a big family party consisting of the entire population of the Mission village gathered together to see lantern slides, sing songs, to receive the sports

Mr. and Mrs. Eastman.

prizes. At this gathering Mr. Eastman invited the boys and students—about one hundred and thirty in all—to vote one of their number whom they considered had made the biggest and finest contribution to Rongorongo life during the past year. The same invitation was given to the girls in the girls' school. When the prizes *de luxe* were presented to these popular young people a chortle of amusement went up from the boys, for, most surprisingly, the boy and girl chosen are engaged to be married. We all feel that the union of such fine and gracious personalities should bring joy and blessing to themselves and many others.

The King's Jubilee Medal has also been awarded to the Rev. Neville Jones, Hope Fountain; the Rev. H. S. Perkins, Apia, and the Rev. F. Malthus Smith, Gooty. Readers of *The Chronicle* will heartily congratulate them on the receipt of this honour.

The "John Williams" as others see her

(A Lieutenant-Commander of H.M.S. "Dunedin," tells his Accrington friends about the "John Williams.")

MY job takes me about the South Sea Islands, and your notes interested me as I see a lot of the work of the L.M.S., as they are known here, and also quite often we become "in company" with the present *John Williams*, either at sea or in harbour at Apia, Western Samoa, or other islands.

The present ship is a small fore-and-aft schooner, fitted with an auxiliary engine, and I am sure that it would interest the people at Oak Street and elsewhere who subscribe to the Mission to see her, a seeming mass of confusion on deck, brown-skinned Polynesians going from island to island with all their worldly possessions around them, "dried leaf" mats for sleeping upon, hens and chickens tethered by one leg, pecking at pieces of coconut shell, and the inevitable island "porker," original Captain Cook model, also tethered by one leg to a stanchion, and quite indifferent, as yet, to the part he is destined to play in the glorious "kai-kai" (feast) of welcome on arrival at the natives' destination.

The little ship plods all over the South Pacific, and to a few of the islands she visits once per year she is the only link with the outside world.

I visit each month a small, lonely island nearly three hundred miles east of the Longan group, named Niué, or Savage Island, which is of especial interest so far as the L.M.S. is concerned, as it was here that the original *John Williams* was wrecked.

There is a very flourishing L.M.S. station at Niué, in fact, the only one, as the Roman Catholics and "Seventh Day Adventists," the other missionary forces in this part of the world, have not as yet penetrated to the island.

A wealthy trader named Head, a half-caste Polynesian, was the son of one of the officers of the original *John Williams*, who elected to stay when his ship was lost and the "castaways" rescued.

The "John Williams V."

From all accounts he was a very fine type of man, and a lot of the success of the L.M.S. at Niué is, I understand, due to his efforts after settling there. His widow, a dear old native lady aged about ninety-five, is still alive, and she can talk quite intelligently of the early days of European settlement at Niué.

One interesting fact she is fond of relating is of the memorable occasion many years ago when her husband successfully refused to be intimidated by the notorious "Bully Hayes," a famous old South Sea "blackbirder," and after terrific excitement Hayes sailed away to leave Niué in peace.

(*Accrington "Observer and Times," July 20th*, 1935.)

THE OUTLOOK

Eltham College

THE school for the sons of missionaries at Eltham has completed another successful year; forty-three out of fifty candidates gained the London General School Certificate with a large number of distinctions and honours certificates; ten out of eleven took the Higher School Certificate and one of the number gained a State Scholarship. At sports and other activities the school has acquitted itself well. The Sunday evening service in the school chapel and the Church Fellowship minister to a strong and healthy religious life among the boys. The headmaster, Mr. G. Turberville, is to be congratulated upon the sound condition of the school. The limit has been reached in the number of day boys whom the school can accommodate, the present buildings being inadequate, but new ones are already planned which will give adequate and up-to-date classroom space and make further progress possible on the academic side of the school life. There is room, however, for a few more lay boarders—boys who are not the sons of missionaries, that is—ample space being reserved for the needs of missionary pupils. Readers are asked kindly to make this fact known in the appropriate quarters.

A million Torches

It is seven years since the first of the "Torch Series" was published. Early in 1928 a number of stories were submitted in a competition which the United Council for Missionary Education held. Of these the judge reported that at least twelve were admirably fitted for the purpose, and these the one called "The Torch" was, without doubt, the best.

The first of the stories gave the title to the series, which was meant to provide for boys adventure stories which would, at the same time, interest them in other lands and races, and help to build up goodwill between the nations.

Since the first was published, eighty-four numbers have been issued, and the circulation has now passed the millionth mark. They have been translated into ten different languages. These figures show that the stories did supply the need of boys. Others, too, have welcomed them. There are many records of senior people found eagerly reading them. They have kept a very high level and of the whole series a critic in *John O'London's Weekly* said: "Edgar Wallace could not improve on it." We congratulate the U.C.M.E. on selling its millionth "Torch."

Cricket at Kwato

It will interest readers of *The Chronicle* to know that on the 29th of March the Governor of Papua opened a new cricket ground for the Kwato Mission.

The Governor was met by Mr. Cecil Abel, the Managing Director, who thanked him for coming, and recalled that this work was started by his father, the Rev. C. W. Abel, many years ago.

His Excellency (who confessed that he was no cricketer, but was envious of cricketers and enjoyed watching the game) bowled the first ball to Mahuru of the Kwato team. Old friends of Charles Abel will not have forgotten what an enthusiastic and gifted cricketer he was, and how he taught his boys to play.

The floods in North China

When our readers saw in their daily papers an account of the havoc worked by the floods in China, they must have been anxious to learn how far the L.M.S. stations had suffered.

So far as our present information goes, it is known that the Boys' Boarding School in Hankow was flooded up to eight feet, but is now out of danger. In the cable which brought this information, it is added that temporary relief would be urgently needed for the surrounding country. We have still to learn how much damage has been done; but it is certain that this has been one of the most disastrous of floods in recent years.

An award

The gold medal for surgery in the Birmingham University has been awarded to Mr. Godfrey Gale, the son of the late Kendall Gale of Madagascar. It is sad to think that his father did not live to hear of his son's success.

WHY NOT A STUDY CIRCLE?

No doubt you are already formulating plans for work in your church during the winter. May we suggest that you include in your activities a series of discussions on different aspects of the Church overseas : its hopes, exultations, tasks and difficulties. Study circles of this kind help to enlarge our vision and enrich our faith ; they bring the world to our door and give us a more patient and sympathetic understanding of peoples of differing race and colour.

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